

The American Friend

Old Series
Vol. LIV No. 15

July 24, 1947

New Series
Vol. XXXV No. 15

Our Strange Doctrines

Editorial

In Singing Lines

To the Poetry Editor

As the Bell Tolls

Burton S. W. Hill

The Burning Bush

Hans Buchinger

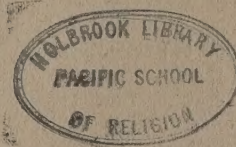
Light in a Dark World

Henry E. Kolbe

Yearly Meetings in Review

Annual Sessions

*The World Young Friends Conference, held at Earlham
College, July 7-13, will be presented in succeeding issues.*



The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For August 3—Making Good in Family Life

Proverbs 1:8, 9; 6:20-23; 17:6; 19:18; 22:6; 23:22-26

KEEP THE HOME FIRES BURNING

There is a beautiful line in one of the writings of Longfellow in which he pictures the moments just at the close of a housewarming party in a new home. The lines preceding it are as follows:

"The lights are out, and gone are all the guests
That thronging came with merriment and jests
To celebrate the hanging of the crane
In the new home—into the night are gone;
And still the fire upon the hearth burns on."

It is the last line which is particularly attractive, "And still the fire upon the hearth burns on." There is food for thought and imagination and meditation in that line. It suggests the lines of the old song, "Keep the Home Fires Burning."

The theme for the Sunday School lesson today is, "Making Good in Family Life." It refers to the attitudes and actions of both parents and children. Perhaps one answer to any question about how to make good would be in this line, "Keep the Home Fires Burning."

Surely all of us have been realizing that among the problems that have been facing us in this new day there is the great problem of keeping the Christian home creative and vital—the problem of making good in family life. Dr. Paul B. Kern, a bishop of the Methodist Church has recently written, "The future of this trembling civilization will rest upon the homes throughout the world."

What we need to do then, if we believe this, and if we are concerned, is to find ways of revitalizing the home, and ways of helping people to make good in family life. Certain requirements seem to be quite obvious, and yet we often neglect them.

First is the requirement of Christian love and harmony. No wonder Paul, in writing his letters to the churches, spoke so much of love. "Let your love be a real thing. Make love your aim."

And in that wonderful thirteenth chapter of First Corinthians he told what love really is, and ought to be. No wonder the writer of those beautiful little letters near the end of the New Testament had this to say according to Moffatt's translation, "My dear children, let us put our love not into words, nor into talk, but into deeds and make it real." Love and harmony are home fires which we must keep burning to make good in family life.

Another essential is faith. "Faith of our fathers living still." And it is living still only where men and women and boys and girls have kept it burning brightly in homes here and there across the world and across the centuries. It is not just the kind of faith that depends on words and creed, but the kind of faith that is active and overcomes evil—the kind that learns to trust and lean upon God, the kind of faith that puts daring into hearts, and makes the members of the family willing and ready to stand up for the right as God gives them to see the right.

Again, to make good in families there needs to be devotion to great causes. Too often in our family circles we have grown selfish, self-centered and indifferent to the needs of a larger world. And saddest of all, too few have felt Christ's challenge to be a virile challenge. Out of our families there must come a new sense of mission, if they would really be vital, and make good.

If we continue to think of these attitudes of love and harmony and faith and devotion as the "Home Fires" which we need to keep burning, it might be very helpful to consider methods by which we should feed and fan these home fires. There is space here only to suggest the idea with the hope that Sunday School classes may want to let their imagination play so that they may build upon the idea, and find actual, practical ways of feeding and fanning the "Home Fires" so that this lesson may actually be made to apply in situations all over the land and in our own home towns.

Questions:

1. What are some of the ways by which we may feed the "Home Fires" mentioned above? What about such things as reading, sharing, inter-visitation, worship?

2. Have we done all that we should as churches and as communities to

train our young people for happy and successful family living? Suggest ways in which this may be done if you feel that it is a need.

3. What would be your finest definition of "Making Good in Family Life?"

4. Can you give illustrations of those who have actually demonstrated what it means to make good?

R. FURNAS TRUEBLOOD

For August 10—Straight Thinking on Moral Purity

Proverbs 4:23; 5:4; 31:10-12; and James 1:13-15

"I would be pure, for there are those who care."

Thus wrote the young teacher, Howard Arnold Walter in a poem which he sent to his mother when he was far away from home. No doubt he had been thinking of his home training. The value of it, and the beauty of it had begun to mean more to him as he meditated upon it with the perspective of distance, and the growing appreciation of his home. And these words which he wrote that day, later set to music and sung by youth all over the world, have continued to have a challenging appeal, "I would be pure."

In these days we certainly need to do some straight thinking on moral purity and, while songs are helpful to bolster up resolution and determination, we need to do more than just sing about it.

The meaning of the Scriptures is clear and emphatic. "The pure in heart shall see God." "Keep thy heart with all diligence, for out of it are the issues of life." The heart was thought of in the ancient days as the seat of our thinking, and it is forever true that "as a man thinketh in his heart, so is he." If he thinks impure thoughts, he is likely to be more easily tempted to do impure deeds. Remember those beautiful words of Sir Galahad:

"My strength is as the strength of ten
Because my heart is pure."

In dealing with the subject of purity we need to do more than sermonize about it, or to lash out against impurity. We need to be frank and positive and constructive.

We need first of all to think of ourselves, to check up on our own lives, to look at them in the light of God's holiness and purity, and love, and to keep ever before us the resolve, "I would be pure, for there are those who care." But we must remember that purity is not prudery. It is sensitiveness to the thoughts and feelings of others. It is sensibleness and reverence in our own

(Continued to page 295)

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana

Subscription Price—\$2.00 per Year

ERROL T. ELLIOTT, Editor
PERCY M. THOMAS, Associate Editor
E. MERRILL ROOT, Editor of Poetry

Old Series
Vol. LIV No. 15

July 24, 1947

New Series
Vol. XXXV No. 15

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

EDITORIALS

The Tide Came In!

IT broke through the banks at Richmond. New channels will be cut through the Society of Friends. Not only did more than four hundred young Friends come from eighteen states of America and eleven countries abroad, but something also came from above, or should one say, from the depths.

Friends who did not attend should make full use of the Young Friends who return to their Meetings. It will not be enough to hear a verbal report from them. Many of them should be given greater opportunities in the life of the Meeting. Committees, Sunday School classes, fellowship groups, Monthly Meeting responsibilities, meetings for worship and community service are channels for their greater concern. Some of them have consecrated themselves definitely to work in a new way in their Meetings. Make way for them!

Older Friends, please do not accept this conference as just another one! Some of the attenders say they have felt a new surge of life beyond anything they have ever known. The *real* meaning of that historic conference is beginning *now* so far as our Meetings are concerned.

Paraphrasing ancient lines we can say, "There is a tide in the affairs of Friends, which taken at the flood leads on to a new life among us and a new impact in our world." At Richmond, among the four hundred, it came. It may be true to say that nothing more significant in a decade has happened among us.

Friends, make full use of it!

Our Strange Doctrines

FOR several years America assumed that the Monroe Doctrine held some measure of political meaning. Paralleling and consistent with it was the counsel of "non-entanglement in foreign affairs." These doctrines were not realistic nor clearly and consistently followed always, but in themselves they offered some measure of logic against which foreign policy could be viewed.

During recent years they have been nullified—almost to their extinction. The Monroe Doctrine has

become little more than a rail fence sort of exclusiveness and in one generation we have become so thoroughly entangled and embroiled in European and Asiatic affairs that our former isolationist theory has become ridiculous.

Now the President of the United States, through the program of aid to Greece and Turkey, has declared for our universal and separate responsibility in European affairs and presumably in any other area of the earth that we may choose. Of course he would disclaim any such intention, but it will have that effect in the minds of many peoples of the world. That is the "Truman Doctrine." If nothing else, it shatters the last defense of our doctrines of isolation. The Monroe Doctrine is *dead* if the Truman Doctrine is *alive*. In that respect it has a measure of validity, but we now have no ideological defense against Russian moves into our hemisphere.

TOWARD FULFILMENT

There is at least a semblance of a new world realism in the Truman declaration. It assumes that responsibility has ceased to be hemispheric or areal in its scope. Of course, it matters to America what happens in Greece or Turkey! But the deadliness of the Truman Doctrine lies in its inadequacy and its unilateral action. There is no one-nation doctrine of political responsibility that can offer much more than confusion and conflict. Discovery of the "germ theory" of collective diseases forever precludes self-elected action by one nation. The discovery and healing of our maladies will be done unitedly or not at all, and it will be done everywhere.

The clear implication of these partial and therefore fragile "doctrines" is their need of fulfilment in world terms and world responsibility. We desperately need to enunciate a new doctrine to fit the demands of our time. Scientific realism demands it. We must do it or else—. Intellectual and spiritual realism has always called for it. It is no strange doctrine for it lies in the very nature of our universe. It is a Christian doctrine for it assumes the oneness of our life on earth and therefore the united responsibility of all men under God.

"Thine is the Kingdom"

THE Kingdom of God is not merely in the future tense. It is here, "even in your midst" in an awful, wonderful present tense. It is not only something to be built, it is also something to be discovered. The laws of the kingdom were written in the foundations of the world. We try to break them and can't. We only break ourselves. The world lies broken and

bleeding because we have not learned that the universe will not back up our sins.

These laws of God were not made for our punishment, but for our use. What a glorious life could come among men if we could learn and follow the laws of life—the laws of God. Let us therefore pray not only, "Thy kingdom come," but also, "Thine is the kingdom—forever."

E. T. E.

The Light in a Dark World

By Henry E. Kolbe

I

THE light shineth in the darkness, and the darkness comprehended it not." So, according to our familiar English version, does the writer of the Gospel according to John describe the meaning of Jesus for the world. The world is dark but He is light. He shines forth in the world, and because of the darkness of its mind and the dullness of its soul the world cannot comprehend Him. It never has; it never can comprehend Him, because His ways are so far from the ways of the world. Whenever Christ appears it is as a light in a dark place. And there is an unresolved mystery in the light. Why should it so shine? Why should it shine in that particular place and at that particular moment and in that particular manner? Who can give answer to these things unless he were willing to say that he had plumbed the mind of the Eternal and knew all the mysteries of God?

In our everyday meaning the word "comprehend" means to understand. While this may not be the best translation of the Greek original, it is a significant one nonetheless. For darkness never understands light; the world never understands Christ. The great prophet of the Old Testament, Isaiah of Babylon, portrayed the Lord as saying to Israel, "My thoughts are not your thoughts, neither are your ways my ways. But as the heavens are higher than the earth so are my ways higher than your ways." (Isaiah 55:8-9). And that is true of Christ. There is an imponderable mystery about Him. His ways are not our ways. He speaks of love and grace and brotherhood, and the world speaks of lust and power and self. He pictures a Kingdom of God on earth in which men shall "love one another as brothers and treat each other reciprocally as such," as Robert de Lamennais has put it. But only a few rare souls have understood His meaning to the degree of trying so to live.

We do not comprehend Christ. He speaks of a Kingdom of God in terms of unselfish service. We think of a far-off heaven in the sky "where the saved of earth shall gather" for an eternity of bliss, while their foes—or the people whom they did not know, or those of a different race, or who did not think as they thought—are consigned to an ever-burning pit of fire in hell. And we are always careful to put ourselves on the right side in that picture.

Christ speaks of forgiveness as the way to overcome evil. We give lip-service to His words, and we even repeat them—with questionable understanding and dubious piety—every time we say the Lord's Prayer. But we do not attempt to practice them. For us, hatred and vengeance take precedence. He says, "Forgive," and we say, "Destroy," because we do not understand!

Jesus based His teaching on love. It was not an easy love; it was costly. It cost Him home, popularity, comfort, friends. It cost Him the scorn and the implacable enmity of His foes. In the end it cost Him His life. And we call Christian love a soft thing! We identify it with a vague sentimentalism which shuts its eyes to realities and cries, "Peace, peace," when there is no peace. But a love that bears a cross is not easy and soft; it is hard. In fact, it is so hard that we dare not live up to it. We soften its meaning and then cast it out. We make the cross an ornament, but for Jesus it was a burden and a pain and a sign of death and shame. We transform "the cross on which the Prince of glory died" into a piece of jewelry—and then we say that cross-bearing will not work in the kind of a world in which we live. And it will not—not that kind! There is a radical difference between cross-wearing and cross-bearing. We pile burdens on others while we wear gold crosses in our coat lapels or on gold chains about our necks. Jesus took the cross upon Himself, and its weight was so great that

He staggered and fell under it. But He bore it and transformed it from a symbol of death and shame into a symbol of life and power.

So the Light shines and we misunderstand it, comprehend it not. For the misunderstanding of Jesus runs throughout the world that we know. The world that we live in gropes through the darkness of its own soul, yearning for the Light of whose existence it has heard by the hearing of its ears but which it has never been able to understand in the depths of its own heart. And all the while Christ stands in the midst of the world that is groping for Him. He stands as light but we cannot see because our hearts are dark. And as of old He says "Serve . . . forgive . . . love." But we hear Him not, because our ears are tuned not to Him but to the world which rejects Him. A light shines about Him, and out from Him it streams into the far places of the earth. And we continue in our darkness, in the greed and lust and hatred which are the world's way—because we cannot understand, we cannot believe, we cannot comprehend that Light.

II

There are other translations of this verse. Dr. Moffatt reads it thus: "Amid the darkness the light shone, but the darkness did not master it." The darkness could not overcome the light so as to control it for dark ends. It never can. For darkness is negative. It is nothing in itself but rather it is the absence of something. Light is positive. It has reality in its own right. Light is not absence of darkness, but darkness is absence of light.

So the Light shone out in the world, and men did what they would unto it. But they could not destroy it. The powers of hate and hell turned themselves loose upon the Light, but like the house founded on the rock the Light endured when those storms had done their worst.

He who was the Light so lived that the people of His time were reminded of the Suffering Servant of God whom the prophet had portrayed centuries before—a man of sorrows and acquainted with grief, one despised and rejected of men, from whom the world turned with shuddering. He was mocked and misunderstood. He was scorned and scourged. He was slapped and spat upon. He was cursed and condemned and crucified. And men went home to talk about the execution, and His foes rejoiced within themselves for having got Him out of the way.

But He was not forgot. He could not be forgot. Something of His spirit passed over into the spirits of those who knew Him and loved Him. A generation passed, and the Jewish nation that sought His death perished, never to rise again. But that little handful of the friends of Jesus did not perish, but grew in number and influence. A century passed, and two, and then five. The empire that crucified Him perished. Men forgot Pilate save for his association with an ancient crime, and Caesar became a burden to those who study dead languages. But men still remembered Jesus and loved Him.

The Light shone, and the darkness was not able to overcome it nor control it. From the midnight caves of their hearts, men jeered and scorned and hurled forth hatred and abuse and death. But the Light shone amid all the darkness, and the darkness did not master it—because it could not!

III

Then there is another translation of this verse; that by Dr. Goodspeed: "The light is still shining in the darkness, for the darkness has never put it out."

To get the real significance of this we need to see the Gospel of John in something of historical perspective. It was not written early but late. Most modern Biblical scholars date it not earlier than 95 A.D. and possibly as late as 130 A.D. It was not, therefore, written in the first flush of enthusiasm after a new discovery, before it had been tested in the fires of human experience. Those fires had tried the truth of Christ, and it had stood the test. There had been the earliest persecution by the Jews, when Stephen was stoned; and another a decade later, when James, the son of Zebedee, was slain in the streets of Jerusalem. In the 60's, Nero had tried to stamp out the Christian movement, and Paul and Peter and other Christians were beheaded or crucified or thrown to the lions in the arenas at Rome or elsewhere, while those who survived had to take to the catacombs for safety. Persecution and toleration followed in succession, and

then in the 90's there came the great persecution under the emperor Domitian, when John, the Ephesian presbyter, was exiled to the island of Patmos, where he wrote the book of Revelation.

It was after all these things that an unknown seer in Ephesus wrote, for a new generation of Jesus' followers, that new interpretation of the Gospel which we call the Gospel according to John. He knew all these things, and yet was able to write, "The light is still shining . . . the darkness has never put it out."

And after all the centuries we can say the same in our time. "The light is still shining . . . the darkness has never put it out." Nor can it, for negative dark has no power over positive light. I think it was Kagawa, the great Christian apostle of modern Japan, who said, "Not all the darkness of the world can put out the light of one small candle." Men may turn away from the Light, and they do. We do—all of us. We condemn ourselves to littleness when greatness calls and dares us. We condemn ourselves to shallows when the great deep beckons. We condemn ourselves to darkness when the Light of God shines in the face of Jesus Christ.

But when we shut our ears, He continues to call. When we have put our hands behind us, His arms are still outstretched toward us. When we close our hearts and lock them against Him, there is that same insistent knocking at the door by the Hand that is scarred. And when we close our eyes, the Light of God still shines in the face of Christ.

In our deafness we hear a voice. In our callousness we feel a touch. In our blindness we see a light. And we know in the secret places of our hearts the sense of hungering for that which we have rejected, and of thirsting for the spring that we have spurned, and of crying for the comradeship of Him against whom we have barred the doors of our hearts. For Him from whom we flee we want within ourselves as the companion of our way. We must have Him else life becomes a burden and our joy turns to tears.

And so, when like the prodigal we have fed our souls on husks, there rises up within us a sense of whose we are and of the sonship to which He has called us. So we go back—back along the way of our fleeing—and fling wide the closed shutters of our lives and open again the gates of our souls, and start to cry aloud after Him from hearts that are broken.

There He stands and lifts up the light of His countenance upon us, and into our hearts there comes a great peace, as a calm after storm, and we know—and we know what we know—that His Light is still shining in the darkness, and the darkness shall never put it out.

PEACE IS POSSIBLE

To assume the inevitability of war may be the surest way to bring it about. Such a belief sets up a psychological climate unfavorable to efforts at peaceful adjustment. Moreover, the logic of events is not wholly predetermined; it is affected, at least partly, by the support or opposition private citizens give to certain governmental acts. Even the least influential person has some indirect power through whatever limited resources he commands to push or block the course of public affairs. This is true in any kind of society, but even truer in an imperfect political democracy like the United States than in a gross tyranny like Russia.

The basic orientation of American officialdom to its recent ally is largely determined by the fact that the old "balance of power" has been dramatically shifted to Moscow's advantage both in Europe and Asia. Britain has inherited Italy's role in Africa and the Mediterranean, and America now holds the entire Pacific basin in a tight grip; but even with these absolute increases, Russia's relative power position is far better than before World War II. This "advantage," to those who value it, has been bought at an incredible cost in human life and suffering. Russian casualties in soldiers and civilians approached twenty-seven million, and the sheer physical ruin has been so enormous that years of effort will be required to repair the damaged countryside . . . The political leaders of both Russia and America are keenly aware that the Soviet could not begin to wage a successful war against an Anglo-American coalition—at present.

The real danger is not so much that war between the leading ex-allies will occur within a year or two as that the diplomatic combats and unremitting armament race will culminate in an outbreak after five, ten, or more years of intensified rivalry. It is unlikely that Russia could "win" such a struggle, but before it was over, much of Asia and America, in addition to thrice-devastated Europe, would be a smoking ash-heap. The result may not literally mean the biological end of the human race, but to the agonized minority of survivors it might just as well have been that.

What can be done to avoid such a black prospect? Happily, many things are still possible. . . . It is a popular saying among American business men that one gets just what one pays for. How about buying peace for ourselves and our children by a little expenditure of cash and affection in the right places at the right time?

GEORGE W. HARTMAN

As the Bell Tolls

By Burton S. W. Hill

IN the first letter which Paul, the great organizer of Christian thought, wrote to the church in Corinth, he noted that there were many different tasks to be done in the Christian group, and that no man is complete of himself, for we have differing abilities and hence different responsibilities; yet all of us are laborers together with God. Such a basic belief gives dignity to all human endeavour; for in this day of turmoil and unrest, when it is so easy to sectionalize and fractionalize humanity, we should remember that this is a universe and not a multiverse in which we live.

IT TOLLS FOR ALL

Many of us wondered where Ernest Hemingway chanced upon the title of his book, *For Whom the Bell Tolls*. Then we learned, as most of you doubtless know, that the source was in a not too familiar writing, *Devotions for Emergent Occasions* by John Donne, an English poet of the seventeenth century. There was Hemingway's title, the thought of which has been running through my mind for several days. The poet had been thinking of the custom of ringing the church bell upon the occasion of a citizen's death. The people would come running to inquire for whom the bell was tolling. One day the minister rang the bell and the people came to question, "for whom the bell tolls." The answer to their query is one of the fine passages of literature:

"No man is an island entire of itself; every man is a piece of a continent, a part of the main; if a clod be washed into the sea, Europe is the less,—any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee."

Those words breathe the essence of what religion has to say in industrial relations. We are, whether we like it or not, involved in all mankind. In a certain city the children of a well-to-do family fell ill with scarlet fever. The mother thought that it might be best if the maid stayed in their home so that she would not carry the disease to her children, but she assured her mistress that she need not worry, for her children had been sick for some time and the disease was apparently the same; but they had not felt able to call a doctor or to give them adequate care. Be it hunger, disease, tragedy and sorrow, or comforts and blessings, no man is an island unto himself; we are a part of one another.

ECHOES OF A LIFE

A young man asked an acquaintance of mine what book he would recommend, which would suggest a basis for the solving of some of the problems of our society. The older man replied that he knew of none better than *The Journal of John Woolman*, who was by trade a tailor of Mount Holly, New Jersey. Woolman was a man of unanimous deeds, in whose town lived another tailor who was a good workman, but who did not attract as much trade as he. When Woolman was faced with inability to care for his growing business, he did not plan to run his competitor out of town, or even to employ him; but he did send his friends to this one whom he knew needed their business and could do his work well. We might say that he was a fool, but what would we say if we were really endeavoring to assume the responsibilities of being laborers together with God and our fellow men. It is never enough to claim to be religious because we attend church regularly and use the symbols of religion. Life in total must be the evidence of our faith. A Christian is not one who worships only for an hour on Sunday and does other similarly pious acts but rather one whose whole life becomes a sacrament, an outward evidence of an inward and spiritual experience.

It was William Penn who said that "men must be ruled by God or they will be ruled by tyrants." The voluntary acceptance of moral responsibility is a basic necessity in life today. Dr. Stanley Russell of Toronto noted in a published sermon in the *Toronto Star*, some time ago, that all over the world the little people have an amazing ambition for the four freedoms so that they can rear their families in decency and peace. They want the dignity that comes to men and to women as sons and daughters of God. To be such, man must have a greater incentive in life than the watching of an almost automatic tool and the getting of a weekly pay check, important and necessary as these two may be. All of us need a sense of being needed and of belonging.

THE DEEPER STRAIN

In this machine age, machines must become labor saving, and not just money making and labor displacing. We must see that the man who invests a day's labor invests as truly as the man who invests money. The freedom of and enrichment of life made possible by modern inventions and industrial pro-

cesses can give comfort and ease and enjoyment to all mankind, if we see men and women as the ones to be served and together remember that we are all children of one God. I have wondered sometimes, just how much expenditure of human energy might be proved unnecessary if each and every human being assumed the responsibilities of fair play, without seeking advantage over his fellows as a result of prejudice, and if he voluntarily put a ceiling on his material holdings.

On one occasion Jesus told of a successful farmer who, he said, was a fool because when his lands yielded abundantly, he thought it was his own and decided to build a large barn and keep his stewardship for his own comfort and ease. Sir Josiah Stamp, English banker, in his book *Christianity and Economics*, says that he was a fool because he had not learned to view success through the eyes of mutual needs.

The discoveries and inventions of men may lead to the good of all if we voluntarily learn to cooperate and to accept the responsibilities of our free society without the compulsion of laws and penalties to make men fair in their practices. We must choose the way of life or the struggles and tragedies of the future will so far exceed the cataclysms of the past and the confusion of the present, that our imagination cannot conceive of the chaos. We must build across the lines that separate labor from management, race from race, nation from nation, in the spirit that values personality and builds upon mutuality for "we are laborers together with God," in the possessing of a continuing creation.

ONE FOR ALL

The late George Lansbury, editor of *The Daily Herald*, wrote that our problem is one of a society grown up in defiance of the teachings of Jesus. He went on to say that cooperation must take the place of competition. Love must impel one to claim no more for himself than for his fellow man. There must be a justice that makes us interdependent, and a brotherhood that makes us equal before God. "This," said he, "makes me stand against the destruction of life on the battlefield, in the workshop and in the slums." Yes, and makes us stand for the building of life by the acceptance of responsibilities, including the responsibility of an honest day's labor, and the responsibility of just and prompt payment. Strangely enough, most of us want others to assume their responsibilities first, but a free society lays upon one the necessity of honesty and integrity first. We must each be creators of mutuality, not just acceptors of it.

Yearly Meetings in Review

THIRD YEAR IN NEW ENGLAND

New England Yearly Meeting met for its 287th session from June 18 to 22, on the beautiful campus of Phillips Academy at Andover, Massachusetts. This is the third year that New England Friends have met together as a reunited Yearly Meeting. During these first years there has been steadily developing a real sense of unity and fellowship as Friends have come to work out their common problems together. One Friend put it thus, "The first year was our honeymoon, the second we were getting acquainted, and this year we are really getting to work."

The Yearly Meeting was made especially conscious of the world-wide fellowship of our Society by the presence of a number of visiting Friends, both from various parts of America and from several countries abroad. Our understanding was deepened and our sympathies enlarged. We were bidden again and again to remember George Fox's exhortation "to know one another in that which is eternal." Among the visiting Friends were Ranjit Chetsingh from India, Cuthbert Wigham from England, Rein Buter from the Netherlands, and Marie Bryne from Norway. In addition, several other young Friends were present from Sweden and England.

In his annual report the field secretary, James A. Coney, told the Yearly Meeting that it is in a process of change. This is particularly true, he said, in relation to the meetings for worship, where the trend is in the direction of holding meetings with distributed responsibility. The number of Meetings with pastors now are fewer than when he began his work nineteen years ago. A part of the process of change is without doubt due to the bringing together of newly interested Friends in the united Yearly Meeting. Something new has been created, with a new sense of life and purpose.

One of the most important problems to be considered was the proposed new discipline. The Yearly Meeting decided to adopt for another year Part II on business procedure of the proposed Five Years Meeting discipline, subject to certain adaptations recommended by the special committee appointed a year ago.

One of the high points of the session came on the evening before Yearly Meeting began when Rufus M. Jones spoke on "Basic Quaker Conceptions." In this address he reminded us of the basic Quaker attitudes toward God and

man which characterize us as Friends regardless of where we may live. Clarence E. Pickett brought the Yearly Meeting to a close on Sunday evening with a clear summons for Friends to be ready to renounce power and privilege if necessary in order to be of greater spiritual and physical service to those in need. Others whose addresses were cordially received were Levinus K. Painter, who spoke particularly of the new Yearly Meeting in East Africa; E. Raymond Wilson, on Friends' responsibility in national and international problems; and Ranjit Chetsingh, on Friends' work in India today.

Of particular interest was the large exhibit of clothing made for relief abroad by women's groups all over the Yearly Meeting. This was the result of the stimulus given by Edna C. Haviland on behalf of clothing work of the American Friends Service Committee in New England during the past year. Homer L. Morris, of the national office, was at the Yearly Meeting to present in person the annual report of the work of the American Friends Service Committee.

Mention must be made of the activities of the Young Friends and the Junior Yearly Meeting who met again for special sessions of their own during the Yearly Meeting week. Although some were kept away by the late closing of schools and colleges, the sessions were profitable, especially with the considerable numbers of visiting Young Friends from abroad.

GEORGE A. SELLECK

CANADA YEARLY MEETING

Attendance at the fourth Yearly Meeting of all Canadian Friends was larger than on former occasions. Howard Clayton was reappointed Clerk of the Meeting which was held in Pickering College, Newmarket.

Elbert Russell, formerly professor of Biblical interpretation at Duke University, and head of the Department of Religion at Guilford College, was with us for the duration of the Meeting. He had been asked to give the Sunderland P. Gardiner Lecture on Friday evening and chose for his subject, "Historical Christianity and Jesus' Way of Life." Besides our enjoyment in these planned addresses, we felt a real privilege in hearing him speak in our meeting for worship on Sunday morning, and in the worship periods which preceded each day's business meetings.

Ranjit Chetsingh, an Indian Friend and a member of London Yearly Meeting, was also a welcome visitor. We were disappointed that he gave only

one address, but we listened with great pleasure to his talk on India and the development of the Society of Friends there. We greatly enjoyed the opportunity of meeting and conversing with him as well.

Gurney and Elizabeth Binford, who were for many years missionaries in Japan for Canadian Friends Foreign Missionary Society, now working in the rehabilitation of Japanese in California, were gladly welcomed to our Meeting. They told in the missionary meeting on Saturday evening of Japan and of feelings and conditions there.

J. Barnard Walton, secretary of Friends General Conference, was very welcome present with us, as was also Wilmer Cooper, secretary of the Peace Board of the Five Years Meeting. We were glad to have Samuel and Clarissa Cooper with us in the interests of the Friends Book Store at Arch Street, Philadelphia.

During the various services of our Yearly Meeting we have thought often of other groups of Friends who are facing the same doubts and perplexities presented by the problems of this chaotic world. We have realized the greater richness of spiritual experience of those who have been directly affected by the devastation of the war years; and desire that we may have the vision and imagination to understand the appalling needs of our time and at least something of what they have passed through. We are concerned to so place ourselves under the guidance of God and to follow in Jesus' way of life that our service may be acceptable to Him, and of real value in bringing about a more stable and Christ-like world.

Our Yearly Meeting opened with the thought, "Be still and know that I am God," and we have been reminded frequently of the simplicity of this approach to God—of how ready his guidance is for the asking. Even as we face the tragic world of today, we cannot say that Jesus' way has failed, for it has never been tried. We have failed to accept it in its entirety and to find a pattern there for personal living as well as for our political and business life. It must be applied in international as well as personal relations.

The theme which seemed to govern the thought of the Meeting, and which those who attended carried away in their hearts, was the desire to be of help in this time of trouble, and the feeling that such help must be based on nearness to God and humble willingness to learn to do His will.

LOUISE R. RORKE

HIGHLIGHTS OF NEW YORK YEARLY MEETING

The New York Yearly Meeting was especially fortunate in the large number of visitors from foreign countries and from different sections of the United States, who made valuable contributions to the discussions and gave to all sessions of the Meeting the feeling that we were not a small group apart unto ourselves, but a portion of God's kingdom which extends even to the ends of the earth. Among these were Cuthbert Wigham of England, Andre Szabo of Hungary via Sweden, Marie Bryne of Norway, Rein Buter of Holland, and Sidney Lucas from the foot of Pendle Hill in Yorkshire.

Meeting first at Oakwood School, Wednesday, June 26, Friends of the Five Years Affiliation were led to high planes of spiritual thought by the inspiring messages of Alexander Purdy who reminded us that "the over-business of our days tends to rob us of the sense of leisure and quiet" and "we make a mistake if we think we have outgrown the need for the sense of the eternal and almighty God."

This group was particularly concerned over the lack of agreement on the "Discipline," and, more particularly, over the scarcity of copies of any editions—former or recent, American or English—to acquaint new members with the faith and practice of Friends. Anyone having extra copies gathering dust on bookshelves might well share them with these Friends.

Friends of the Five Years Affiliation assembled with representatives of the General Conference Yearly Meeting in joint session at Lake Minnewaska on Friday, with clerks Howard Kershner and Ruth E. Craig presiding. The afternoon session was devoted to problems of education, with William Eves of George School, William Reagan of Oakwood School, Ruth Hudson of the Community House, Mary Esther McWhirter of New York State Council of Churches, and Thelma Maurer of the Hi-Q Group of young people leading our discussion.

REACHING THE LEADERS

At sundown, as the rays of light slanted across this beautiful lake on top of one of the Shawangunk Mountains, we followed Cuthbert Wigham in thought as he told of his travels to mission stations of Friends. To India, China, Africa, Prague, Paris, Berlin, Geneva, Jamaica, Shanghai, Delhi we went. In his clipped British accent, lightened by flashes of humor, he said that Friends Centers were trying to reach the leaders in the countries where they are located: "If we get hold of the leaders of thought we may make a tremendous influence on others of the country."

On Saturday morning, the discussion turned to the concrete expression of Friends' principles. Julien Cornell spoke of Friends' opposition to all forms of militarism and the Meeting reaffirmed its opposition to present governmental pressure for peacetime conscription. E. A. Malone aroused Friends to an awareness of the economic factors influencing our life today. Raymond Wilson, executive secretary of the Friends' Committee on National Legislation, reminded Friends of their responsibility to strengthen those forces which provide relief and security as alternatives to military preparedness in the world.

Pendle Hill purposes and accomplishments were discussed by Howard Brinton on Saturday afternoon. Then Arthur Burke spoke of the Pendle Hill Institutes and Francis Burke told of the work of the Friends' Center in New York City.

EXPRESSION OF UNIVERSAL LOVE

On Saturday evening Levinus Painter reported his trip to Kenya Colony to help found a new Yearly Meeting of more than nineteen thousand people of Africa, where Friends are engaged in the "process of building a new civilization out of a primitive culture." His stirring message and the reading of some thirty-four epistles received from all over the world, all expressing the spirit of universal love, made those present feel that the unity of New York Quakers was not only possible and desirable, but essential. A few words of caution and consideration for others caused postponement of action on it.

On Sunday morning, after young Friends, who had been meeting under the leadership of Alfred and Enola Henderson at Oakwood and Robert and Margaret Rumsey, David and Ruth Taber at Minnewaska, voiced their unanimous desire for unity, their enthusiasm could not be denied. It was agreed, pending approval by the Permanent Board and by the Representatives Committee, to hold full joint session in 1948.

On Sunday, the haze of the last two days which had obscured the view, lifted somewhat, and from the room where we sat our vision could sweep out over the miles of countryside extending from our mountain top. Discussion no longer troubled us. In the quiet of a Quaker Meeting, voices were lifted in the worship of God.

EUGENIA WILSON NEWLIN

Is there any place in America with a more promising suggestion for the United Nations than "Lake Success," New York? Let us hope that U.N. officials have many lakeside meditations!

OREGON YEARLY MEETING SESSIONS

The fifty-fifth session of Oregon Yearly Meeting was held at Newberg, June 12 to 17. The blessing of the Lord was upon the entire program of the Yearly Meeting, both business and worship. Gervas A. Carey, clerk, presided over the business sessions, with Mary C. Sutton acting as recording clerk. They were assisted by J. Earl Geil and Ruth K. Brown.

Several friends were present from other Yearly Meetings. Among them were Gerald and Gwendolen Littleboy from England; Errol T. Elliott, executive secretary of the Five Years Meeting; Leroy and Marie Thornburg of Liberal, Kansas; Scott and Grace Clark from California; and fraternal representatives from Seattle and Everett, Washington, Meetings, Indiana Yearly Meeting.

Attendance at all sessions was very good with all parts of the Yearly Meeting well represented. The statistical report showed that this year the Yearly Meeting passed the four thousand member mark. Other reports showed that the work of the Lord under the direction of Oregon Friends is progressing very well. The Evangelistic and Missionary Boards gave good reports of the extension work both at home and abroad. Jack and Geraldine Willcuts left Newberg during the sessions of the Yearly Meeting on the first part of their journey to Bolivia as missionaries.

Special items of business included the acceptance of Seattle and Everett Meetings, pending the final approval of Indiana Yearly Meeting, the announcement of the appointment of Gervas A. Carey as president of Pacific College, and of the election of Walter P. Lee to the office of president of the Board of Managers of Pacific College, and the acceptance of the financial program of raising about \$25,000 to help liquidate the debt of Pacific College.

Edward Mott of Portland was the speaker each morning at 11:30 and Hubert Mardock of Greenleaf was the evangelist and spoke each evening. The Lord blessed in these services and many souls were won for Him during the sessions of the Yearly Meeting.

The Yearly Meeting completed the recording of eight men and two women as ministers of the Gospel. All of these are either active ministers of the Yearly Meeting or are serving as missionaries.

The Yearly Meeting sessions were a blessing to all who attended and as the representatives returned home it was with a feeling that it had been a good Yearly Meeting and God will see us through to the end.

ROBERT L. MORRILL

The Burning Bush

A Story by Hans Buchinger

IN 1932, a year before Hitler came to power, a story entitled *The Burning Bush* was published by the novelist Ernst Wiechert in a German periodical. Its plot runs as follows:

A laborer named Andreas lives on an upland farm in the Bavarian forest, a heavy-set man, deliberate in his movements and slow of speech. He has no relatives nor friends in this world only his animals that he cherishes as partners of his toil and solitude. A tame starling and two mice that eat out of his hand keep him company in his room. On feast days when the farmer takes his family out to market or to the fair and the whole neighborhood is on the move, Andreas prefers to sit alone under the linden trees outside the gate, or to read his big Bible beside the kitchen fire or to play to himself long-drawn-out, lament-like tunes on the accordion. He is respected all over the countryside. Some of the younger folk, who may be apt to jeer at his awkward build and slow speech are soon silenced when they see him at work or attending to his animals or in church upon his knees before the Christ child in the manger during the Christmas season. There is on his brow the sign of a peace of which they know nothing, and his eyes seem to behold a land of promise which they have never glimpsed.

Summers and autumns pass. Andreas is a part of the God-appointed sequence of the seasons, of work, of worship, and of rest. Perhaps he knows that he is happy, perhaps not. But he knows when harmony is broken by discord, when some evening the ringing of the bells carries a strange commotion to his ears up from the valley, so different from the hush that accompanies the Angelus at the end of the working day. The sound strikes at his life. He knows that this is war. And at once the sky seems to recede behind a vault of clanging brass, knit from the sound of those martial bells. Buried seems the warmth of summer and the fragrance of grain and bread under a chill, metallic sky reverberating with the call of war. The innocent gifts of God's creation in whose production and rightful use Andreas has found the meaning of his life have now become the means of feeding death. He feels alone, bewildered, an expatriate from the grace of God and the love of men.

Andreas leaves the farm to hide in the mountains. A home guard patrol hunts him down and his "shame" is

paraded through the countryside. He is put in uniform. Outwardly he looks like any other of the thousands whom the draft has called from their farms, but he is different in two respects: he never applies for leave and is never anybody's friend or intimate.

An impassive, stony face conceals the grief that is consuming his heart. He is like a tree in winter when all the sap has retired to the roots. No one notes that his gun is always aimed slightly above the enemy's head, that his hand grenades always drop behind the trench, that his canteen is always empty and his first aid kit always used up. No one observes how once in a house-to-house fight as he stumbles over a coil of barbed wire his gun goes off by accident and kills a young Frenchman by the name of Jan Streuvels. He takes the "dog tag" and a silver cross from his victim's breast and buries him in the night under a shattered oak. Neither court martial nor prison can from that night coerce him back into the war. To all argument and persuasion he replies simply: "God admits it no longer."

He is not alone on his prison cot: during the long winter days when the warm south winds sweep from the mountains and rattle at the windows of his cell, in waking or sleeping, a young life is at his side: the boy he killed. He becomes the invisible companion of the prisoner's thoughts. The killed and the killer are held together by a bond that is stronger than death. When the fury of the war has died away, he returns to his mountains, acquires a small upland farm and marries. A son is born and christened Jan-Isaac. He becomes the father's close friend, the epitome of his craving for expiation, the growing image of the "Prince of Peace."

When Jan has become a strong boy his father takes him on the long-delayed journey to France, and there, after twenty years, he lays the identification tag and the silver cross down on the table of the parents whose boy he killed. They face each other across the table: the farmer from the Bavarian mountains, bent with the weight of years and a tormenting guilt, and the aged couple whose son has been declared "missing" so many years ago. Andreas' confession ends with the hesitant plea: "Forgive me, brother, for Christ's sake." Neither Streuvels nor his wife say a word. They understand only too well the meaning of the dim

metal relics on the table . . . What if grief should harden into hate for evermore?

Andreas takes his heavy Bible out of his kerchief and begins to read the twenty-second chapter of Genesis: the story of Abraham's sacrifice of Isaac. Slowly the words ring through the room and fall on intently listening ears. When he comes to the passage, "And Abraham stretched forth his knife to slay his son . . ." he stops and turns around to his boy who knows that the hour has come for which he was reared up. Jan pulls a hunting knife out of the top of his boot and pushes it into the closed hand of his father. At the moment of greatest suspense, when the story leads our imagination already beyond what is humanly endurable, Andreas and Jan stand there rapt and frightening like two impassive celebrants of this great mystery of supreme obedience, dramatizing the story as it may have appeared often enough before their eyes at the passion plays of their native Bavaria.

For the woman it is heart rendingly real. She cries out, as if she had to give birth again to her dead son. It is not the cry of a human being, only that of a mother. She enfolds the boy. Out of the life of another she snatches him, as it were, into her own. She kisses his fair hair and spreads her hands over his young head, not as if she was shielding him against Andreas but against every man in the world back even to Abraham the believing murderer.

It is the intercession of a mother which dissolves the poisonous canker of hate that follows evil. She prepares the ground on which men can meet and take each other by the hand as brothers. She draws the boy Jan into her life and that of her husband so that he becomes the living bridge across the gulf that separates two families and two nations.

Ernst Wiechert has put before us here a work of redemption that illustrates with a transparent simplicity the way of "peace on earth." Justice must be. But human justice is limited. It cannot recall the dead to life nor can it change the conscience of a man. It can do nothing to stop the cycle of evil and revenge. This vicious cycle can only be broken by an act of self-giving. It is for those who have suffered most to open their hearts to the stirrings of divine mercy. Only thus can they hope that the blood of their children may not

be required one day to perpetuate the conflict that has divided the world since the days of Cain.

For the convictions he held and the books he wrote, Ernst Wiechert had to go through Buchenwald, the concentration camp. An account of his experiences has just been published in the United States under the title *The Forest of the Dead*. As he looks back on this colony of infernal torment at the moment of his discharge the following reflections come to him: "Never before had he known so clearly that he was only a part, a part of all those suffering ones upon this dark earth, led down by Fate to the lethal source of their torments that he might plunge his feet in them and then go away to resume the old fight, the fight against lies, against violence, injustice, darkness."

The courage of those who have been tested and found faithful is the foundation on which alone we can build the future after all else has been destroyed. May we become worthy of their work! Only thus can we hope to stand when the time of our accounting comes.

A REAL JOINER!

To the Friends of Shawnee
(Oklahoma) Monthly Meeting:

I should like to become a member of your Meeting. In this letter I shall try to explain why I want to join you as a Friend, and in what ways I should like to live a Quakerly life. This letter should help you to determine whether I am acceptable as a member.

I have been interested in Quaker faith and practice since 1939, when a friend invited me to join a small college Meeting for Quaker worship because I had shown such interest in pacifism in a religion class we shared. From then until 1942, I was a member of several small Meetings which were formed by interested college students. In 1942, when I entered nurses' training at the University of Minnesota, an independent Meeting was started which I attended regularly until June, 1945. During 1946, David White and I were members of a group in California which met weekly for an hour of quiet worship together.

All of the groups worshiped in the Quaker way; that is, we all sat in silence, trying to focus all our attention on God, surrendering our selfish wills to Him, and loving Him. In some of the meetings a few people would feel moved to speak what seemed to them to be the "sense of the Meeting"; in other meetings no one spoke. None of these groups became established as official Meetings, despite their devotion to the Quaker way of worship. Because

of this, and because I believed very strongly that official membership in any church group was not at all essential to a group in their worship of God, I did not join any established Meeting.

The Shawnee Monthly Meeting is the first established Meeting with which I have had any close relationship. I am very much interested in the community life which the Byerlys and the Hantens are creating for themselves and for the Indians and neighbors about them; I share their concern that a quiet meeting for worship be maintained, and that daily meditation be a part of one's spiritual life; and I am as eager as they that the Friends Kickapoo farm and meetinghouse become a vital Friends' Center which shall be the place to which all people in that area who are interested in Quakerism can come for retreats, summer seminars, work camps, weekly worship, and for education and guidance in Quaker principles and action. Because of my interest in this Meeting, which my husband, David White, shares, I should like to affiliate myself with you as an active member.

In joining you I realize that I would also affiliate myself with a great circle of Friends around the world. It is a great privilege, I believe, to link oneself with a band of people who are known for their deep spiritual integrity and devotion and for their efforts to relieve human suffering. In joining this group I declare my willingness and my intention to take part in some aspect of their work, wherever I am, and to be available for work elsewhere if I am called upon.

In becoming a Friend, I intend to adhere to the principles of action and worship which characterized the early devoted followers of George Fox. These include simplicity of dress and speech, refusal to give a sworn oath, truthful speech, humility before all men, but obsequiousness toward none, and a refusal to engage in any work or to cooperate in any movement which exploits or harms human beings. I repudiate violence as a means of solving human conflict, and shall avoid cooperation with those who are in the act of using it. In relation to worship, I shall try to maintain a deep inner search for the one spiritual Reality which is immanent in all men and transcendent of all the world, with the aid of reading, individual prayer, and group prayer. I hope to express my concern for others not only in work and continual good will, but also in the allocation of all of those funds which I possess, after my own essential needs have been met, to be shared with others.

I should appreciate your telling me in what ways I may prepare myself so as to be an acceptable member of your Meeting, and what other principles and practices I should follow in order to be a true Friend.

BEVERLY WERBES WHITE

Friends' University
Wichita 12, Kansas
January 2, 1947

PASTORS IN CONFERENCE

The annual Indiana Yearly Meeting Pastor's Short Course was held at Quaker Haven June 30 to July 4.

At the opening session on Monday evening, Logan W. Smith, executive secretary of the Yearly Meeting, gave an address on "Teamwork—Essential to Victory." He stated that pastors should endeavor to work with others rather than to pull the load alone. He closed by reminding the pastors that they are co-labourers with God in the task of Kingdom building. Following the address by Logan W. Smith, Francis C. Brown showed motion pictures which he had taken of Friends meetinghouses and persons in Indiana and Western Yearly Meetings.

On Tuesday morning the regular schedule got under way. At 8:15 each morning a devotional service was held; various pastors acted as leaders but these were services in which each person was invited to participate. They were times of heart-searching and worship.

MISSIONARY EMPHASIS

At the 9:15 hour, Murray C. Johnson brought three missionary addresses. In the first he established the point that missions are Scriptural and that the early Church was a missionary church. In the second, he showed that missions are practical and necessary. In a brief but comprehensive way, he traced the history of Christian missions from the times of early Christianity until 1947. In an inspiring way Murray Johnson closed the second lecture by stating that the Christian missionary enterprise is the way in which the Church may save itself and our world.

In the third lecture on Thursday morning, Murray Johnson showed that missions are Quakerly. He reviewed to those present the vigorous missionary efforts of early Friends. He pointed out, with a brief account of the work being done in each field, all of the places throughout the world where mission work is being done by Friends.

Throughout all three lectures Murray Johnson emphatically made this point clear—a missionary church is a successful church and a missionary-minded pastor is a successful pastor.

Thomas E. Jones, president of Earlham College, brought inspirational messages at the 10:30 period each morning. In the first he stated that there is a great need and demand for the Christian gospel in our world. He stated that at the point where the hopes and desires of the scientific and material world crossed or corresponded with the gospel of Jesus Christ, that is the point at which the Church must begin to build our world into a Christian community.

In the second message, President Jones lifted all present to a higher spiritual plane as he showed how the presence of Christ in human personality is the tool by which God works to establish his kingdom.

On Thursday morning Thomas E. Jones gave his hopes for an awakened, Christ-centered Society of Friends. His main concern was outlining his plans and hopes for Earlham College in this awakened Society. He earnestly and sincerely asked the pastors to help him by giving their reaction to the plans he outlined. Several responded by pledging their support to Earlham College and its program.

For the evening services the Short Course Committee had scheduled Dr. J. A. Huffman of Winona Lake to bring a series of Biblical expositions. To the disappointment and sympathetic sorrow of those gathered at Quaker Haven, however, the word came of the critical illness of Dr. Huffman's wife. To the relief of the committee, Thomas Jones had brought with him to enjoy the fellowship of the pastors, Henry Kolbe, professor elect in the Department of Philosophy and Religion at Earlham College. Henry Kolbe consented to bring the messages at the evening sessions. For all three services his thoughts were based on John 1:1-5.

DEEPER CONSECRATION

On Tuesday evening, Henry Kolbe inspired the group with the message of "Jesus the Light." He stated that the world could not understand the Light nor could the world put it out. Following the message, Thomas Jones asked that the pastors share the methods by which they endeavor to spread this Light of Christ. To this request several spoke helpfully and as all unquestionably felt, the service was led by the Holy Spirit into a time of deeply moving consecration where all the pastors and their wives gathered about the front of the room for a time of prayer.

In the second of his messages Henry Kolbe used the thought of "Jesus the Life." The fact that in Christ eternal life is a present reality was eloquently presented until those hearing the message felt they were lifted to a higher level of spiritual life.

At the closing service of the conference, Henry Kolbe brought the message on finding God in Jesus. He stated that God was most clearly seen in Jesus by the kind of person that He was and the kind of life that He lived.

The afternoons of each day were used in recreation and fellowship. In all, the conference was very profitable for the approximately one hundred persons who attended at one time or another. The pastors and their families came away with a new determination to work harder and seek God's help more earnestly to win our world for Christ and his way of life.

LOGAN W. SMITH

FOR YOUNGER YOUNG FRIENDS
AFSC GARDENS GROW IN
FINLAND

Last April, through a project of the Committee on Educational Materials for Children, the AFSC sent approximately 13,000 "gardens" to Finland, as gifts from American school children to Finnish school children. Each "garden" contained several packages of vegetable seeds as well as flower seeds. The AFSC has received so far about one hundred and fifty letters of thanks from Finnish children who received the seed packages. Some of the letters follow:

"Dear girls and boys,

Many hearty greetings from Finland. First we will thank you for your good present, which you have sent us.

I am thirteen years old. I have been in school seven years. I have still one year left. I have four brothers and two sisters. My brothers are older than I, but my sisters are younger than I.

It is spring here now. In September we have our harvest time. The seeds of all kinds of vegetables are now in the soil and then in the fall we will have many vegetables.

Here in Finland we have had the war. We still have many hard times. We have suffered very much, and we shall still have many hardships before all the sufferings are over. It is a good thing that all nations have not suffered so much. We hope very deeply that there is never more any war in the world. It takes so long before all people can be happy again . . ."

Another letter was as follows:

"Thousands of thanks for the seeds which we received from the American school children. We were very glad that you remember us here in Finland. It was so much fun to hear when the teacher read, 'From American pupils to Finnish pupils.'"

I am fourteen years old and finished this spring my public school. We have now a new school, built last summer.

Our old school was burned in the war, 1944. In between time we have kept school in another small house. Many people went to Sweden as evacuees, but we were in Finland; we only went to south-Finland where there was peace when there was war in Lapland. Everything looked terrible when we returned after the war. The houses were burned, the bridges and roads broken. There were mines in every wood and on the roads and in the wells and all over.

Now the wind of peace is blowing in our country, the fields are green and the grass is growing again. We have soon midsummer day and then everything is beautiful, the flowers are in bloom, the nature gay, and all people enjoy the summer."

And another letter reads:

"American Friends Service Committee:

May the spring wind bring warm greetings from Finland to the wonderful country of America. My name is Milka Vaananen and I am thirteen years old. I am in the public school in the sixth grade. I received your address, from those seed packages which you kindly sent to us; they were welcome to us. Many thanks for them.

My parents have six children, five daughters and one son. We were much more, but five children have died. My father is a shoemaker and my mother is a housekeeper. We had our own home, then the war took everything. We have no cows, no horses, no lambs, no domestic animals which I love so much. We get our food only with cards. Do you use any card for food? It should be fine to get food with money without any cards. We have here no fruit. I haven't seen oranges in five years.

I shall try to be busy and to take good care of my vegetable garden, when the seeds have come from so far. The Finns say here that 'Busyness gives a good growth, but the laziness not.' "

AND THE GENERALS ALSO

Brig. Gen. H. C. Holdridge (retired), speaking on a national radio hook-up on June 9, stated: "If American people ever lose their liberties it will not be to other nations but to other Americans just as happened in Germany, Italy, and Japan, and only through the power of the armed forces. The only use of the military police trained under U.M.T. will be to suppress other segments of our population." He added, "This is a new form of W.P.A. and C.C.C. which puts a rifle, instead of a shovel, into the hands of the new generation." There are also General Bonner Fellers and other military men who oppose U.M.T. as unrealistic and wrong.

LITERATURE IN REVIEW

IN LINES THAT SING

To our Poetry Editor

E. Merrill Root, editor of poetry for THE AMERICAN FRIEND, has earlier produced volumes of verse and has written prose which firmly establishes him among the leading poets of America. Within one month two volumes have come from his pen—one of them a book of poems, the other a biography. Even in prose it is clearly evident that he is fundamentally the poet and it is important for poets to write prose of such excellence.

In *Before the Swallow Dares* he sings his affirmation of life. If he seems not to sense adequately the crucial and bitter ends of defeat that often characterize life, it must be said that he sees beyond them. He senses profoundly the imperishables in the tragic—the ultimate victories that lie within and beyond. He sees not so much the sealed tomb, rather he sees and then he sings of eternal life, God-filled, which no stone can restrain. Death becomes illumined by its sequel of the unquenchable life flame. Even in death the potentials of life may be released, as the husk is torn from the living seed. He has optimism, but only that which springs from its prison. He has light, but it is light that leaps like quick dawn from black night.

His recent volume of poems are doubtless his best. They are on the more profound side of quotable yet there are lines which one will whisper during a day of labor that often asks of us the meaning of our labor.

His biography, *Frank Harris*, is clearly the writing of a poet. Every paragraph is weighted with an appraisal which the poet sees. This is no purely objective writing. It is not merely something for one to read—it is a story to which one responds. Frank Harris found his spring board in Lawrence, Kansas, and farther west, but spent much of his life in the galaxies of London literary and social life. The picture is often tragic or pathetic, but the reader senses that it is true to life, and therefore probably true to Frank Harris.

The following review and the one in a succeeding issue add a larger perspective of these volumes. They are works which establish yet more deeply the author as a thinker of profound insight and a writer faithful in depiction of what he sees.

E. T. E.

A GRAVE SPLENDOR

FRANK HARRIS

The Odyssey Press, 1947

\$3.50; pp. 350

Frank Harris was a stormy petrel while he lived and he is likely to remain one now that he is dead. Only he did not merely foretell storms; he created them.

In his new biography of Harris, Merrill Root, with characteristic individualism, has chosen a subject whom many persons had decried, a man of incredible energy, lusty independence of thought, and remarkable achievement, of picturesque adventure and possessed even of an apparently perverse desire to shock and astound the world.

Of this man, Root gives us a complete picture, with all the details, highlights and shadows. On obscure matters of fact he is careful and painstaking to attempt establishing the truth.

In interpretation and evaluation of the accomplishments of Harris, he is most revealing and effective. To his writing he has brought a style developed both in his early books of poetry and in the numerous articles he has produced in the past. It is a style full of illuminating metaphors, paradoxes, and *bon mots*, but chastened and purged of what some felt were the unjustifiable exuberance of his earliest work. In this book not only does every word count, but nearly every sentence has a poetic beauty in itself which makes it vivid and lasting in its impression. Almost at random I select the following, in which he is contrasting Wilde with Harris: "Wilde was more like a canary singing in a cage than an eagle on his roads of storm." This quality of style is something which raises the book entirely out of the category of the average biography, painstakingly written by the average writer, no matter how industrious his research.

Besides the full length portrait of Harris which is the main business of the book, it provides intensely interesting sidelights on the literary history of Harris's friends, acquaintances, and other contemporaries such as Wilde, Shaw, Bennett, and Wells. These are hardly less interesting than the main story.

One feature of the book I, as a musty, dry-as-dust literary historian, found difficult to swallow. Harris wrote two books about Shakespeare as he understood and conceived him. As the basis for his conclusions he used what few facts we have of Shakespeare's life plus all the material of the dramas. Now I, myself, and the whole world are intensely curious about the true character of Shakespeare the man, as distinguished from Shakespeare the dramatist. Is it justifiable to build up the man

from the dramas? Of Harris's books on Shakespeare, Root says, "Frank Harris is England's greatest Shakespearean scholar because he is the philosopher of Shakespeare, the poet of Shakespeare. He is the seer of criticism . . . We may cease our search, for here at last is Shakespeare." Root must have known he would get a rise out of persons like me by such a statement. I should reply, "We may cease our search, for here at last is—Frank Harris." It is not that I object in the least to whatever interpretation Harris can give us of the greatness and genius of Shakespeare. What I object to is the gratuitous qualities with which Shakespeare is provided as if they were known biographical facts. Root defends Harris portraits well, but not, I think, well enough! "Does one ask," he says, "of El Greco's portraits of a priest or a grandee in that lost Spain: 'But are they true'? Do we mean true to the wits of Main Street, or true to the vision of God?" Well, those portraits are true art, true El Greco, they are not necessarily true representations of the dead grandee, and Harris's picture of Shakespeare is, I contend, true art, great art, true Harris, but not necessarily true Shakespeare.

Frank Harris is a book you may not always agree with, but to this you must agree, that it is a great and an interesting biography, one which may well be described in the very words Root uses of Harris's life of Wilde:

"The greatest quality of the life of (Frank Harris) is . . . glowing realization. The book is not a mere chronicle of movement through time; it is a poetic and philosophic interpretation. (Root) integrates (Harris) with life; he shows him as a symbol; he makes his life the drama of the fate of genius."

And as certainly as Harris's life of Wilde, it will, with its warm sympathy for its subject, "live among the great biographies of the world, a grave splendor."

PHILIP FURNAS

TRAGEDY IN FILM

Passport to Nowhere, soon to be shown in motion picture houses in almost every community in the nation, was produced by Frederick Ullman, Jr., for RKO-Pathé. The 18-minute documentary, part of RKO-Pathé's "This Is America" series, was made in the interest of bringing the crucial problem of displaced persons to the American nation, at a moment when Congress has before it the Stratton bill which would permit the emergency entry of 400,000 displaced persons into the United States over a four-year period. It is a stirring record of the greatest human tragedy of our time—the homeless and near-hopeless displaced persons.

FOR FRIENDLY ACTION

MILITARY TRAINING BILL INTRODUCED

Congressman Harry L. Towe (New Jersey) has introduced HR4121 to provide legislative action on the recommendations of the President's Commission report.

There is profound apathy in the country because of the assumption that no action will be taken on the floor of the House this session. That is probably true, but the real decision comes in the House Armed Services Committee. When a bill does reach the floor, debate is very seriously limited, usually to five-minute speeches per individual and usually to one to three days over-all time. Extremely few votes are changed on the House floor. A vote usually merely registers opinion that has already been crystallized.

A vigorous expression of opposition now, both to members of the Armed Services Committee, to people's own Congressman, and to members of the Rules Committee, is extremely important at this time. Bills cannot reach the floor until they have been cleared by the Rules Committee, so that they have virtual control of the timing of legislation. We suggest writing also to the following members of the Rules Committee: Leo E. Allen, Chairman, Illinois; Clarence J. Brown, Ohio; Forest A. Harness, Indiana; J. Edgar Chenoweth, Colorado; Ross Rizley, Oklahoma; Robert F. Rich, Pennsylvania; Adolph J. Sabath, Illinois; Christian A. Herter, Massachusetts.

WIRE OR WRITE AT ONCE!

July 14, 1947

The big drive is on to get the Towe Military Training Bill (H.R. 4121) out of the House Armed Services Committee. Stop. Towe Subcommittee voted 7 to 3 this morning to vote Saturday or Monday on H.R. 4121, thus hoping for action in full Armed Services Committee Monday or Tuesday next week. Stop. Now is the time for delegations, letters, and telegrams to members of the House Armed Services Committee and to members of the House Rules Committee.

Friends Committee on National Legislation

Members of the House Armed Services Committee can be addressed at Home Office Building, Washington, D. C. They are: Walter G. Andrews, New York, *Chairman*; Dewey Short, Missouri; Leslie C. Arends, Illinois; W.

Sterling Cole, New York; Charles R. Clason, Massachusetts; J. Parnell Thomas, New Jersey; George J. Bates, Massachusetts; Paul W. Shafer, Michigan; William E. Hess, Ohio; Jack Z. Anderson, California; William W. Blackney, Michigan; Margaret Chase Smith, Maine; J. Leroy Johnson, California; Harry L. Towe, New Jersey; C. W. (Runt) Bishop, Illinois; Leon H. Gavin, Pennsylvania; Walter Norblad, Oregon; James E. Van Zandt, Pennsylvania.

In case voting is delayed, it still may not be too late to write or telephone.

TRAINING OF WOMEN URGED LATER

President Truman's Advisory Commission on Military Training wrote, "For practical reasons we exclude women at this stage . . . We urge consideration of the advisability of establishing a program for women in all possible fields of wartime importance be a function of the Commission set up to administer the universal training program for young men."

WRITE FOR REPORT

The printed report of the Friends Conference on Education, which was held at Richmond, Indiana, in November, will be available for distribution by the end of July. Guilford College, upon request, will supply individuals and groups with copies of the report.

During the two days at Earlham College, the present problems of Friends' education were considered against the background of the past. The report gives a digest of the speeches and discussions. Since it is the concern of the Board of Education of the Five Years Meeting that the discussions and study started at this conference should be continued by interested Friends and by schools, colleges, and Meetings, queries have been formulated and marginal notes have been added to facilitate the use of this material.

GOD IS MY LANDLORD

Eddie Rickenbacker has been photographed and filmed for the book and movie of Perry Hayden's world-famous "Biblical Wheat" demonstration conducted in Tecumseh, Michigan, during the past six years. Both the gorgeous colored sound movie and the book with thirty-two pages of pictures, entitled

God is My Landlord, will be released about August 1.

The book was written by Raymond J. Jeffreys of Columbus, Ohio, and the movie was produced by Wendell McHenry of the McHenry Films, in Chicago.

The late Henry Ford, and other prominent Americans, play a leading parts in the six-year project. Both the book and colored movie contain priceless pictures of Mr. Ford taking an active part in the famous Tecumseh experiment.

Perry Hayden, a member of Ohio Yearly Meeting, is well-known and loved among all Friends.

A CALL FOR JUSTICE

Hearings were held on May 28 and 29 before Sub-committee Number two of the House Judiciary Committee. The administration was represented by Oscar Chapman, under-secretary of the Interior Department, and Dillon Myer, former head of the War Relocation Authority. The Japanese-American Citizens League representatives gave a vivid first-hand account of the losses sustained by the evacuees. Homer Morris of the Service Committee, in a prepared statement, called the attention of the Committee to the injustices perpetuated during the hectic days of the evacuation which he observed personally: "I saw the second-hand dealers and competitors buy articles at ridiculously low prices—five to ten dollars for a good electric refrigerator; four to five hundred dollars for one thousand five hundred dollar trucks. Growing crops in the field were sold either at merely nominal prices or left to be harvested on the shares, from which I learned later nothing was usually realized. The evacuees were in a hopeless market position." John W. Gwynne is chairman of that Committee.

EXPERIMENT IN ADMINISTRATION OF SCHOOLS

Southwestern University in Texas presents an interesting study in educational administration. There are two liberal arts colleges (four years) and two Junior Colleges under one administration, with one president. Each of the institutions has a resident dean with certain responsibilities usually carried by a president. This may tend for unity and cooperation rather than rivalry for funds, etc., which is often true of small colleges.

Raymond E. Mendenhall, chairman of the Five Years Meeting Board on Public Morals, is dean of Baker College, with his address 1601 First Street, Brownwood, Texas.

THE DEVOTIONAL LIFE

THE CHRISTIAN'S SERVICE

In a world of change and darkness

MATTHEW 5:13-16

Immediately following the Beatitudes, we have the consequence—service. From his favorite spot, the Mount of Olives, Jesus could see the city set upon the hill, Jerusalem. To the East he could hear the Jordan flowing into the Sea of Death, and feel the tang of salt occasionally. Toward evening, he could see the lights of the pilgrims, the priests, and of the temple. From all of these things, he drew parables, gems of truth in a setting of the familiar.

"Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted." What salted? The earth. The chemist, the manufacturer, the baker, the housewife—they all know the value of salt in daily life, from decay that which is subject to decay; it brings forth from the foods the delicate flavors that are hidden in them. It makes the bitter, sweet; the tasteless, more palatable.

The purpose of Christian living is to make life about us more worth while. The salt of our lives is the influence we have upon others. If we are negative, bitter, or indifferent, we have lost our savour! How then shall the goodness in the world be brought out, and the evil overcome? The kindness, benevolence and compassion of Christian peoples have kept this world from utter ruin. The influence of good men and women far outweighs the malicious work of despots and tyrants. The salt has got in its good work upon others. You have an influence as a Christian. It is your privilege to draw out of others the best that is in them, and to preserve them from evil. A young man once wrote: "When I came into the silent assemblies of God's people I felt a secret power among them which touched my heart; and as I gave way unto it, I found the evil in me weaken and the good raised up." He became an outstanding Quaker, but was "salted" by the influence of Christian people. If you desire the Kingdom of God to come, you will have to be "worth your

salt"; for salt is a vital factor in the Kingdom of God.

"Ye are the light of the world; neither do men light a candle and put it under a bushel (basket), but on a candlestick, and it giveth light unto all that are in the house." In a land of oil lamps and pine torches, the light was precious, and was used to full advantage. It has but one purpose—to give guidance, assurance, and a sense of direction to all around. They even had sandals fitted with little oil lamps that would show the way a step at a time; hence David wrote: "Thy word is a lamp unto my feet, and a light unto my path." One walked with care, lest the light go out and the path become darkened.

To his followers, Jesus attributed this same quality—giving guidance, assurance, and a sense of direction. The light of God shining in our lives does that for those who walk in darkness. It is that same influence again whereby we make men conscious of God. The manner of shining is important. We are not to be flashlights, stop lights, searchlights, but steady-burning and useful

I SIT UPON THIS PLANET'S TINY PROW

When like a shoreless ocean night appears,
I sit upon this planet's tiny prow,
And peer with paining eyes and aching brow
At shoals of stars unshifted by the years.
I see the scintillating comet-spray,
And look with awe on aged galaxies—
So huge they dull the sparkling energies
Of man, who wantons in his wild display
Of war. Now in the bursting daybreak light
I stand with confidence, and deepened mirth,
And mighty joy upon this little earth.
Gone are the flashing shoals and sea of night;
Now sweet familiar floods of sun emerge,
And fleecy foams of cloud forever surge.

DAVID J. LYTTLE

WORKINGS OF THE WORLD

As the sun burns upon the rim of morn,
Beginning the familiar fire of day—
As I observe the sketchings which adorn
The snailly bottom of an ocean bay—
And as I hear the sweet-intentioned rains—
A youthful curiosity returns.
When I was small I wandered through domains
Of life, and grew to have profuse concerns:
I wondered over workings of the world,
And over human beings' mute despair.
I noticed how the comets fiercely curled;
I asked about the origins of air.
Now this deep curiosity has grown
Into a thinking faith in the Unknown.

DAVID J. LYTTLE

INTIMATIONS OF IMMORTALITY

In my soul there is a longing
Like the ever wandering breeze
Seeking eastward, seeking westward,
In the clouds or in the trees.

There is something in the rainbow
Seven-hued across the sky
Luring me beyond life's limits . . .
Yet it seems to pass me by.

In the glitter of the raindrops,
In snow's geometric lines,
I can almost read the secret
Of His vast, immense designs.

In the shimmer of the midnight
When the moon is round and full,
My deep heart like the dark ocean
Feels the white moon lift and pull.

Like the budding trees in springtime
When at last the leaf is freed,
So my soul is longing ever
For the season of the seed.

S. RUSSELL BURKETT

ALIEN FROM HEAVEN

At dawning, as I wander up the woodland path,
And ford the little stream to climb the hill,
I sense at times the brush of unseen angel wings
Across my face, when all the world is still.
A spellbound alien from Heaven, tremulous I stand,
Hearing a long-forgotten melody;
My heartsick soul is filled with inner radiance
And I would fly back to eternity.

BERTHAMAY PEARSON

lights. In fact, we are to let our light so shine that men may see our good works, and glorify our Father which is in heaven. The things that are revealed to others by the light remind them of God, not ourselves. The important thing is that men see God through our daily living, and it is the light of God within us that makes them conscious of God. When we attract attention to ourselves, we are out of focus; when men see the glory of God and the works of God in us, they thank God, not us! That is the so shining of which Jesus spoke. Do not be afraid of good works done in the spirit and power of God; rather let your light so shine that it brings forth the confession: "Almost thou persuadest me to be a Christian."

If the followers of Jesus do not let their light shine, how will this world get its guidance, assurance, and sense of direction? We have spent too much time with candlesticks and lampstands, and have let our lamps burn dim, and with uncertain light. Let us take Jesus literally and be the salt of the earth, to redeem it from its brackish selfishness; and say, "this is the way, walk ye in it." To do good, to be righteous, to flavor our fellow men by our Christian influence is to glorify our Father who is in heaven.

HAROLD N. TOLLEFSON

NEW PRESIDENT QF PACIFIC

Gervas A. Carey has been elected the new president of Pacific College, succeeding Emmet Gulley, resigned. Gervas Carey has had many years of experience in educational work among Friends. For several years he was professor of Religion in Friends University. He is a graduate of Friends University, Wichita, Kansas, where he received his A.B. and A.M. degrees. His graduate work was done in Princeton Theological Seminary where he received the B.D. degree. He has served as minister in many Friends Meetings and as Clerk of both Kansas and Oregon Yearly Meetings. Since 1940, he has been professor of religious education in Pacific College. His early home was near Fairmount, Indiana.

"FAITH AND PRACTICE"
AVAILABLE SOON

There has been considerable demand for more copies of *Faith and Practice*—the proposed new discipline. At last it can be announced that they will be available some time in August. High printing costs will require a price of fifty cents each for them. Place your orders with the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

CORRESPONDENCE
FROM OUR READERS
LETTER FROM EERDE

THE AMERICAN FRIEND:

May I appeal to Friends interested in the re-established Quaker School at Eerde (Ommen, Netherlands)?

Re-opened last autumn, after being closed during the war, it had ninety students whose tuition kept it solvent; but it lacks much equipment which disappeared during the German occupation. Regulations of the Dutch Government make it impossible to send guilders abroad to buy books, typewriters, etc., unobtainable in Holland. We must, therefore, try to build up funds in the United States with which we can buy American goods to be imported into the Netherlands as gifts.

I hesitate to strain further American generosity, but I must do so if we are to develop the international school we hope for. Any contributions will be welcome and may be sent in care of Norman J. Whitney, Wilson Building, Syracuse, New York, for the Eerde Quakerschool.

HORACE A. EATON, Rector
Quakerschool Eerde, Ommen,
Netherlands,
10 April, 1947.

ROAD TO PEACE

Editor, THE AMERICAN FRIEND:

Perhaps we are all "idealists" to a certain extent, but our ideals may be different. President Truman says, "The United Nations is the only road to peace, there is no other." Theodore Roosevelt said, "the only road to peace is for the nations to agree to abide by the decisions of a common tribunal."

If they do, and will keep that agreement, compulsory military training will die a natural death.

The abolitionists may have been idealists and partially to blame for the Civil War but the longer people or nations "play ball with sin" the greater the price they will have to pay in the end. "Whatsoever a man soweth, that shall he also reap," will apply to nations as well as to people.

Sin was the cause of the flood and the destruction of Sodom, as well as of most, if not all, of the "tragic miscarriages," of the present.

Yours in the cause of peace,
FRANK SANTEE
Gibson, Iowa

If He calls, if He knocks still, that is if His light yet shines, if it reproves thee still, there is hopes thy day is not over, and that repentance is not yet hid from thine eyes: but His love is after thee still, and His holy invitation continues to save thee . . .

WILLIAM PENN

SUNDAY SCHOOL LESSON

Continued from page 282)

thinking and action regarding anything that has to do with our God given bodies, about sex, and about all of the intimate and beautiful relationships between men and women.

Too often in the past we have been contented with a false modesty, and a negative attitude toward purity, saying "Don't, don't, don't!" There are some negatives which we must stress when we are dealing with the subject of moral purity as Christians, but there are some positives as well. "I would be pure" means not only, "I won't do this, and I won't do that," but also, it means many, "I wills!" "I will speak only with thoughtfulness and reverence of those things that have to do with the intimate relationships between men and women. I will always treat people of the opposite sex with kindness and respect. I will fill my mind with high and noble thoughts, and not condescend to muddy meditations."

There is also another aspect to the question of "Straight Thinking About Moral Purity." This has to do with the social applications of the problem. We need to think and plan for the future. We need to find ways of teaching and spreading information among the youth of the land in such a way that there will be a clearer understanding of the questions and the problems about which there is often much impure thinking and talking. If we were frank and honest, and more ready to help make all of the facts known about the body, and the intimate relations of men and women understandable to youth, we should take away much of the temptation to do impure thinking and talking.

The surest solution to the problem of impurity is to bring God into the picture. Let Him help us in our personal lives to keep our thoughts positive and pure, and our actions constructive and clean. Let us demonstrate also to young and old alike that it is through the power and dynamic of His Spirit that lives can be kept beautiful and all of the relationships between men and women in Christian homes kept on the basis of love—pure and happy and rich.

Questions:

1. How would you advise young people who might come to you for help to get into the habit of pure and constructive thinking, especially if they felt that they had to break the habit of impure thinking.
2. How do you feel that facts told openly, and frankness about sex help to clarify the thinking of youth, and to make for purity in thought and action?

R. FURNAS TRUEBLOOD

QUAKERDOM AT LARGE

Rein Buter, member of the Netherlands Yearly Meeting of Friends, will lecture at Pendle Hill. He attended the Young Friends Conference at Earlham College.

* * * *

English Young Friends who came to America for the World Young Friends Conference at Earlham College will visit many Meetings before returning.

* * * *

Jeannette Hadley, assistant in the office of the Friends Committee on National Legislation, Washington, D. C., has been in Iowa for several weeks due to the illness of her father.

* * * *

At Commencement, June 16, 1947, Brown University conferred the Honorary Degree of Doctor of Education on Marion S. Cole, Headmistress of Lincoln School, Providence, Rhode Island.

* * * *

Kenneth Pickering, formerly minister of Knightstown and Mooresville, Indiana, Meetings, and at present with the Los Angeles Meeting in California, has accepted the call to serve Winchester, Indiana, Friends Meeting.

* * * *

Elmer H. Brown, whose earlier years were spent in Indiana and who in recent years has served as pastor at Clinton Corners, New York, received his master of Sacred Theology degree from Hartford Seminary last May.

* * * *

Greta Standahl, member and former clerk of Sweden Yearly Meeting, will study at Pendle Hill this summer and then visit Friends in this country. She will attend the World Committee for Consultation at Earlham College in September.

* * * *

Gurney and Elizabeth Binford of Los Angeles were visitors with relatives and friends in Spiceland, recently, while they were enroute to Canada Yearly Meeting. They were former missionaries in Japan, serving under Canada Yearly Meeting.

* * * *

Adding their part to the Centennial observances by the City of New Bedford, Massachusetts, Friends of the local Meeting presented a program of Tableaux depicting incidents in Quaker history. Alice H. Macomber was the narrator for the program.

* * * *

Friends have sent their one-millionth relief package to Austria. Observances were held in recognition of it. For a

few months four packages have gone monthly to twenty-five thousand old people in Vienna and to eight thousand more suffering with tuberculosis.

* * * *

President Gilbert F. White of Haverford College has announced the appointment of Pohn E. Baer as instructor in chemistry for 1947-48. John Baer has an A.B. degree from Swarthmore College and an M.S. degree in chemistry from the University of Pennsylvania.

* * * *

Lawrence Perry, member of the Western Yearly Meeting, is on his way to the World Conference of Christian Youth at Oslo, where he will represent the Indiana Council of Religious Education. Later he will travel in Britain and Europe representing the American Young Friends Fellowship.

* * * *

Not often is a question on Universal Compulsory Military Training opposed when debated in a Friends Yearly Meeting. Probably Friends who disagree keep silent often when they should speak. They did speak in the sessions of New York Yearly Meeting, although a resolution opposing UMT was passed.

* * * *

Luanna J. Bowles has had her leave of absence from the Office of Education extended and expects to remain in Japan for another year, helping with the Education Program. She reports making interesting contacts with the Japanese Friends, among them the blind Friend, Mr. Iwahashi, who visited in Washington some years back.

* * * *

The summer meeting for worship indulged by Providence, Rhode Island, Monthly Meeting on the island of Martha's Vineyard, Massachusetts, has resumed. It is being held at the Hebrew Centre in Vineyard Haven each First Day at eleven. Further information may be had from Albert L. Scott, Jr., RFD Vineyard Haven, Massachusetts.

* * * *

A Friends Meeting, authorized by the Fellowship Council, has been organized recently in Mexico City. An AFSC Unit is in Tetelcingo, of which Raymond and Helen Binford are directors. They are familiarizing themselves with all aspects of Mexican life through their recreation work, teaching, and particularly by assisting with public health clinics which work takes them into many of the Mexican homes.

A member of the Friends Service Unit in Vienna has been instrumental in starting an international club, where foreigners and Austrians can meet and become acquainted with each other. At the end of May the club had a membership of one hundred and seventy men and women, representing more than twenty different countries. The club maintains an educational, cultural and social program.

* * * *

Arnold B. Vaught, well-known to Friends and formerly a missionary in China, is now Church World Service Secretary for China and India. His office is in New York where World Protestantism headquarters under "The American Committee of the World Council of Churches" is located. The latest move in his work is a plan for a cooperative economic service to help India match her forthcoming political independence.

* * * *

Emmett Gulley, who has recently resigned from the Presidency of Pacific College, has accepted a call by the American Friends Service Committee to serve as Executive Secretary of a new Oregon branch of the Service Committee. This branch office will open near September 1. At the beginning, the office will be in Newberg. Interested friends after July 1 may address him at 109 South River Street, Newberg, Oregon, next door to the old home of Herbert Hoover.

* * * *

E. J. Korman, Cincinnati, has been appointed assistant professor of industrial arts at Wilmington College. He has his master's degree from Miami University and has been serving as instructor there. He will assist Professor Menzo Stark, head of the Department. A large industrial arts shop is now being constructed, and a major in the subject will be offered next year. With much new equipment, Wilmington College will be able to offer one of the most complete industrial art programs in this section of the country.

* * * *

A recent release in *The New York Times* indicates that the press was excluded from the Friends school at Ram Allah, Palestine, recently when the United Nations Committee in Inquiry on Palestine paid a visit to the schools. Word from our mission, on the other hand, indicates no such intention or exclusion. Presumably every courtesy was extended to the Committee. Friends in

the school were surprised later to find that the press felt excluded. Who restrained them? No one knows. At any rate our mission schools are clear of blame.

* * * *

A committee of interested people representing various civic groups met to consider the possibility of Oskaloosa, Iowa, adopting a village in Poland for purposes of helping them with clothing and food needs.

The idea is that the people of Oskaloosa would establish personal contact with families of a selected village and would after learning of the needs of the people of that village send packages, correspond and otherwise administer to their needs in a way which would not be possible without this intimate personal relationship.

The village of Tyszwce was tentatively agreed upon by the executive committee. It is a village of 650 people. A committee was appointed to go ahead with organizational plans—to gather information about the village and their needs to formulate suggestions to give the larger group at their next meeting.

* * * *

Elbert D. Newlin has resigned as minister from the Goldsboro, North Carolina, Friends Meeting. He will assume the pastorate of Deep River Friends Meeting in North Carolina. The two years at Goldsboro have been fruitful for the Meeting.

NEWS OF OUR MEETINGS

Edith Hubler, nationally-known as a speaker on the alcohol problem and editor and publisher of *The National Voice*, America's oldest temperance weekly of Los Angeles, California, gave an inspiring address in the Marshalltown, Iowa, Friends church on the evening of July 2, in a union service with other churches of the city. The Bible School of Marshalltown Friends church received second prize for their float in the annual church day parade on June 21. Churches of the city and county participated.

* * * *

The annual Daily Vacation Bible School held June 3-13, at Asheboro Street Friends Meeting, Greensboro, North Carolina, came to a successful close this year with a picnic on June 13, and a program and demonstration of work done on Sunday evening, June 15. The enrollment was larger than in previous years and the interest shown by the pupils was most gratifying. The following served as teachers: Edna Otwell and Reba Coletrane—Nursery; Marietta Forlaw—Beginners; Sadie Davis—Primary; Anne Sykes and Edith Stout—Juniors. Ruth C. Day, director of Christian Education, was in charge of the School.

The Homebuilders Class of Amboy, Indiana, Sunday School, entertained members of Dr. Emmett Lamb's Sunday School class of First Friends church, Indianapolis, June 22. Fifty-five guests arrived in time for Bible School and the morning worship service, after which a bountiful dinner was served to the guests who brought quantities of ice cream with them. The tables were artistically arranged. In the afternoon the junior choir, dressed in capes, sang several numbers; Marvin Overman led in group singing; and Glennis Douglass brought the devotional message on friendship, while others contributed musical numbers, and some spoke briefly. Freeda Kring, guest artist, held the group's interest with chalk drawings in colors, and then a social hour was enjoyed.

* * * *

The baccalaureate service for Parnell School, (a local girl's school) was held in the East Whittier Friends Meeting on June 15, when Harold Walker used, "Overcoming Difficulties" as the subject of his sermon. In the evening, John and Esther Astleford and little daughter, who are returned missionaries from Guatemala, Central America, were present, and John Astleford gave the message. On Sunday morning, June 22, Wilson Eckels spoke. He and his wife, Ruth Eckels, have been accepted by California Board of Missions for the Alaska field where they will go soon. They came to Friends from the Methodists and have a definite call to this field to help those who have spent long years of service.

* * * *

The Cleveland, Ohio, Friends Meeting issues an annual report of their work. They are a small but active group. They feel that an isolated Meeting such as theirs can improve their perspective by systematic, sustained study, such as was undertaken by their reading group. They are now reading the third of five volumes on Quaker history by William Braithwaite and Rufus Jones. Their latest venture is the establishing of a little Sunday School. The Monthly Meetings are now held following the meeting for worship. There have been a number of visiting Friends, among them Douglas Steere and Howard Elkinton. The Social Service Committee has been active, with a small group of women sewing regularly, having prepared 604 pounds of clothing. They also raised \$199 for the sending of boxes to German Quakers.

* * * *

Long Lake, Michigan, Meeting enjoyed a week-end visit from Charles Pitt and wife of Jonesboro, Indiana, who were entertained by the Wrights in the parsonage. They participated in a church dinner in honor of eight new

members taken into the church recently. Charles Pitt gave the sermon on Sunday evening, May 16. An interesting and instructive Children's Day program was given June 8, showing work done in the Bible school classes. The collection taken was sent to the Service Committee. Long Lake Friends were fortunate in having Logan Smith for the April Quarterly Meeting. Early in the week he had special meetings at Traverse City, then came to Long Lake and continued through the Sunday services. He portrayed the Christian way of life so simply and clearly that it seemed unthinkable any should consider any other way. A cooperative dinner was served at noon.

* * * *

Friends in the Jonesboro, Indiana, Meeting write that they have enjoyed the exhibit of toys made by German boys and girls which was sent to the AFSC. The toys were displayed at the church and in the Daily Vacation Bible School. On Sunday evening, June 22, an interesting Children's Day Program was given by the primary and junior departments of the Sunday School, with Edna Baskett directing. The robed choir, composed of boys from the junior department, was the outstanding feature of the program. Another high light was the Sunday School orchestra, recently organized, and directed by Paul Sutphin. The offering taken at this time will be used in sending delegates to Quaker Haven. Murvel and Esther Garner were guests of the Meeting on family night in May, when Murvel Garner showed pictures of animal and bird life which he had taken. A large group enjoyed this program.

* * * *

The Truth Seekers Class of the First Friends Meeting of Grinnell, Iowa, had charge of the evening service Sunday, June 15. It took the form of an early Quaker Meeting with the men seated on one side of the meetinghouse, the women on the other. The Elders and Overseers sat on the platform. The spirit of the early Meeting was felt in the frequent periods of silent meditation. Four members of the class—Carl McDowell, Ethel Clark, Nellie Lincoln, and Mildred Daley, reviewed briefly the lives of the early Quaker leaders—George Fox, Margaret Fell, William Penn, and Elizabeth Fry. Sybil Renaud, dressed in the Quaker garb, read Whittier's poem, "The Quaker of Olden Time." George Renaud read "The Queries." Hymn singing, without instrumental accompaniment, vocal prayer, and testimony had a share in the service. The Meeting closed when the Friends on the platform shook hands with Friends seated beside them. Mildred McDowell, president of the class, planned this unusual meeting.

HORIZON

Dr. Toyohiko Kagawa, Japanese Christian leader, was re-elected president of the Japan Federation of Co-operative Unions at a general meeting of the federation in Tokyo.

* * * *

Salaries of ministers in the Presbyterian Church in the U.S.A. range from \$3,800 to less than \$1,200 a year, with an over-all average of \$3,130, according to statistics released by the denomination's Board of Pensions.

* * * *

President Harry S. Truman has endorsed Religious Education Week which will be observed throughout the nation from September 28 through October 5, in a letter to Dr. Roy G. Ross, general secretary of the International Council of Religious Education, sponsor of the observance.

* * * *

Urging the rejection of the recent report of the President's Commission on Universal Training, twenty prominent Americans declared that "Universal Military Training is an outmoded form of military preparation in the atomic age, and gives a nation the feeling of power without the reality of power."

* * * *

Agreement that the World Council of Churches Assembly at Amsterdam next year should express itself in language that even non-church members can understand appeared to be general among the fifty churchmen from thirteen countries who wound up a five-day meeting under the sponsorship of the Council's Study Department.

* * * *

Between 3,500 and 5,000 Mennonites will leave Canada for South America this summer. Large groups at various points in southern Manitoba have already sold their land and effects, and arrangements are being made in New York for their passage to the Chaco district in Paraguay, where they will join other Mennonite colonists there.

* * * *

Congressional approval for the Stratton Bill, providing for admission of 400,000 displaced persons into the United States, was urged by Dr. Henry Smith Leiper, executive secretary of the American Committee for the World Council of Churches, in a telegram to Chairman Frank Fellows of the subcommittee on immigration of the House Judiciary Committee.

* * * *

The first ordination of a woman, Miss Muriel Spurgeon, as minister of the Canadian Baptists is history making for them. She will go as a missionary to India. The United Church of Canada also ordains their first married woman who will assist her minister husband.

For almost three hundred years Quakers have been almost alone in "recording" women ministers and there are several now serving as pastors.

* * * *

Pastor Martin Niemoeller is preparing to return to his parish pulpit in Dahlem, which he occupied before becoming the personal prisoner of Adolph Hitler. He has said, "I must return to my parish congregation and do my best to give them hope. This is difficult when there is no hope. The German people expected too much. They are now worse off than during the war. One cannot give too much hope, even of Christianity and democracy, to a people who are starving."

* * * *

Responding to the growing scarcity of food and clothing abroad, particularly in central and eastern Europe, the American Protestant and Orthodox churches in May sent ninety shipments of relief and reconstruction supplies to twenty-three countries through their cooperative agency, Church World Service. The total weight of the monthly shipments was 1,930,000 pounds. This figure increased the amount sent to Europe and Asia this year to more than nine million pounds, valued at approximately \$3,000,000.

* * * *

More than seventy-five Negro educators, men and women, are now teaching in nearly two score universities and colleges throughout the nation. Among the institutions employing one or more of these are Harvard, Columbia, University of Chicago, Smith, Vassar, and the universities of Connecticut, Ohio, Illinois, Michigan, Wisconsin, Minnesota, Iowa, California and Southern California. This is a recent development and is a striking evidence of growing inter-racial appreciation. William Penn College of Iowa also employs an inter-racial faculty.

* * * *

A parade of witnesses favoring admission of displaced persons have been appearing before the House Subcommittee on Immigration hearings on H.R. 2910. Letters should now be sent to the following, asking that the Stratton Bill reach the House Floor for immediate Congressional action, as well as to your own Congressman requesting that they contact these Congressional leaders on behalf of H.R. 2910: (1) Joseph Martin (Republican, Massachusetts), Speaker of the House; (2) Charles A. Halleck (Republican, Indiana), House Majority Leader; and (3) Earl C. Michener (Republican, Michigan), Judiciary Committee Chairman.

* * * *

The noted American scholar-missionary, Dr. Frank Laubach, has just completed a tour of the Near East and

Africa to launch anti-illiteracy campaigns in a number of countries. Amharic, the language of Ethiopia, is an instance of the problems Dr. Laubach faces in simplifying a language so that it may be taught a wholly illiterate person in a few lessons. Amharic, with the oldest alphabet now in use in the world, has a highly complex system of vowel markings, but Dr. Laubach has so simplified and regularized it, working with the Ethiopian Minister of Education and others, that Amharic will be one of the easiest alphabets in the world to learn to read. Dr. Laubach expects the entire country of Ethiopia to be literate in ten years.

Worldover Press

CONTRIBUTORS

HANS BUCHINGER—Assistant professor of German, Earlham College, Earlham, Indiana.

S. RUSSELL BURKETT—Minister Friends Meeting, Spiceland, Indiana.

BURTON S. W. HILL—Minister Friends Meeting, Eden and Donahue Streets, Cincinnati, Ohio.

HENRY E. KOLBE—Assistant professor of Philosophy, Earlham College, Earlham, Indiana.

DAVID J. LYTTLE—Gananoque, "Greyrock," Ontario, Canada.

BERTHAMAY PEARSON — 13 Marion Avenue, South Glens Falls, New York.

HAROLD N. TOLLEFSON — Executive Secretary, Baltimore Yearly Meeting, 3107 North Charles St., Baltimore, Maryland.

R. FURNAS TRUEBLOOD—Minister West Richmond Friends Meeting, Richmond, Indiana.

BIRTHS

BOULIDING — To Kenneth and Elise Boulding a son, John Russell Boulding, on June 30, at Syracuse, New York.

KELLUM — To James and Roberta Jones Kellum at Indianapolis, Indiana, on March 23, a daughter, Susan.

WINSLOW—To Donald B. and Esther Whiting Winslow a son, Stuart Fred, on June 20, at Hinsdale, Illinois. The father is a member of Chicago Monthly Meeting.

MARRIAGES

BURTON-CADBURY — On June 16, at Cambridge, Massachusetts, meeting-house, Emma Cadbury, Jr., daughter of Dr. William Warder and Catherine Jones Cadbury of Canton, China, and Lindley James Burton, son of Ward Cotton and Ella Lindley Burton of Deephaven, Minnesota.

ELKINS-SIZELOVE—Lenora Mary Sizelove, daughter of Mr. and Mrs. Otto Sizelove, to Guy Edward Elkins, son of Marie Elkins, and a member of Jonesboro Monthly Meeting, on June 29, at Jonesboro, Indiana Friends church.

JENKINS-TRAYLOR—Mary Traylor to John W. Jenkins on June 28, under the care of 57th Street Meeting, Chicago, after the manner of Friends. She is a member of Cambridge, Massachusetts,

Meeting. The solemnization took place on the lawn of the home of Garfield V. Cox.

RANDOLPH-WILSON — Charlotte Marie Wilson to Edward Lee Randolph of Des Moines, Iowa, at the Friends meeting-house on July 6, with Richard R. Newby officiating.

SCHUYLER-BURBANK — Mildred Burbank to Roger Schuyler on June 6, at East Whittier, California, Friends Church; Harold Walker, pastor, officiating.

THORN-COUTANT — Marie Coutant, New York, to J. Richard Thorn on July 6, in the Friends meetinghouse at Clintondale, New York, with Marlin Dawson officiating. Both are members of Clintondale Friends Meeting.

DEATHS

ALLEE—Walter G. Allee, born near Bloomingdale, Indiana, in 1882, at his home in New Orleans. He was a life-long, successful teacher, particularly at the high school level.

THOMAS—Amanda Thomas, wife of Nathan Thomas, at her home in Jonesboro, Indiana, June 11, aged eighty years. She was a faithful member of Jonesboro Meeting. Surviving besides the husband, are three daughters and two sons. Services were conducted in the Jonesboro meetinghouse, with Delmar Mock and Bertha Day, ministers, and burial was made at Fairmount, Indiana.

WILLIAMS—Jesse Estel Williams at Kokomo, Indiana, on July 6, aged eighteen years. He was the son of Oran and Nellie Williams and a member of the Union Street Friends Meeting. He and his fiancée, Ruth Ann McCarty, were both taken suddenly in a highway accident. Services were conducted by his pastor, Rupert H. Stanley.

FARM FOR SALE

The A. H. Frazer 115½ acre farm—one and a half miles north of Penn College, Oskaloosa, Iowa. Write Box 11, AMERICAN FRIEND.

HAYDEN'S WHEAT GERM is available again. Quakers who want to quicken their step can secure 3 packages for \$1.00 postpaid (\$1.15 west of Mississippi and in Florida). Mail check to Perry Hayden, President Dynamic Kernels Foundation, Dept. A. F., Tecumseh, Michigan.

WINSLOW — Laura C. Winslow on June 26, at Marshalltown, Iowa. She was born in 1863 in North Carolina, coming to Iowa from Indiana. Her husband, Calvin S. Winslow, preceded her in death. She was a member of Marshalltown Friends church. Surviving are two daughters and two sons. Orval H. Cox was in charge of services, burial being made in Riverside Cemetery.

OPENINGS IN CENTRAL OFFICES

Two young women are needed in the Friends Central Offices at Richmond, Indiana. Stenography and general helpfulness in handling Friends' literature are needed. Apply by letter to Friends Publication Board, 101 South 8th Street, Richmond, Indiana.

PACIFIC COLLEGE

NEWBERG, OREGON

Invites assistance in the following program in which it is now engaged:

- (1) The payment in full of an accumulated operating expense deficit of \$24,000. This has been reduced from \$60,000 in 1937, and \$57,000 in 1941.
- (2) Erection of three buildings from materials secured through the Government from Camp Adair. These are a Science Hall, a Dining Hall with kitchen, and a Music and Art Hall. Estimated cost is \$18,000 to \$25,000.
- (3) Securing an adequate Living Endowment to prevent further operating indebtedness.

The enrollment of 180 last year was the largest in the history of the school. Of these, 130 or 72%, were Friends. A further increase is anticipated next year.

Address communications to
GERVAS A. CAREY, *President*



PROVIDENT MUTUAL

LIFE INSURANCE COMPANY OF PHILADELPHIA
Pennsylvania • Founded 1865

WESTTOWN SCHOOL

Established 1799

The ultimate end of education is well trained minds and dedicated spirits. Growth toward such an objective depends in large measure upon environment, and presupposes homes and schools where there is a stimulating intellectual atmosphere and a spiritual frame of reference for all of life's activities.

For information about the educational program at Westtown School, address

JAMES F. WALKER, *Principal*, Westtown, Pennsylvania

The American Friend is printed by

NICHOLSON
PRINTING COMPANY

RICHMOND, INDIANA

Founded in 1870 by Timothy Nicholson

Commercial Printing—Publications
Bookbinding

LOCAL MEETING DIRECTORY

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before the third Saturday, 8:15 p.m. Albert F. Bohnert, Pastor. 901 W. 9th Street. Phone 2-8763.

ANN ARBOR, MICHIGAN

Meeting for worship: during summer, each First-day, 10:30 a.m. at the Unitarian Church, 1917 Washtenaw Ave.; beginning in September, each First-day, 4 p.m. at the Presbyterian Church, 1432 Washtenaw Ave. Visitors and Friends new to community welcome. For information, telephone William J. Schlatter, Clerk, at 2-7956.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwald 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TROWbridge 6883 or TROWbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evansville Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting, at 1174 East 57th Street, a United Meeting. Sunday meeting for worship, 11:00 a.m.; Monthly Meeting (following 6:00 p.m. supper) every first Friday. Larry Miller, secretary, 5748 Kimbark Ave., Butterfield 9384.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School 9:45 a.m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone Gl. 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr., Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship; Howard W. Cope, Minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:00 to 11:00.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00

a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone PL 2960.

NEWBERG, OREGON

Friends Church, College St., at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York, from May 4th through September, each Sunday at 11:00 a.m.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Robert B. Shattuck, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00 Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

SHREWSBURY, NEW JERSEY

Friends meetinghouse, Broad Street and Symamore Avenue. Divine Worship, Sunday at 3:00 p.m., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N. W., one block from Conn. Ave. Meet-

THE AMERICAN FRIEND

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD

101 South 8th Street, Richmond, Indiana

PERSONNEL OF THE BOARD

BUSINESS COUNCIL

Alvin T. Coate.....Indianapolis, Indiana
Chairman of Council and Board
James C. Matchett.....Chicago, Illinois
Vice-Chairman of Council and Board
Jesse O. Farshall.....Richmond, Indiana
Secretary-Treasurer of Council and Board

EDITORIAL COUNCIL

James R. Furbay.....Des Moines, Iowa
Dorothy Lloyd Gilbert.....Guilford College,
North Carolina
Ashton M. Otis.....Whittier, California

Subscription Price \$2.00 per Year

Three Years \$5.00

Single Copies, 10 Cents

Foreign, 75 Cents Extra

Advertising in the Local Meeting Directory, 5 Cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department

THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR, AMERICAN FRIEND
Richmond, Indiana

ing for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; O. Herschel Folger, Minister. Phone 43-467.

GEORGE SCHOOL

Enrollment of Friends' Children

|||
A FRIENDS
COEDUCATIONAL
BOARDING SCHOOL
|||

All expected vacancies for next year were filled on Fourth Month 1st. Friends' applications for the First and Second Classes (9th and 10th grades) received since that time are given precedence on the waiting list.

The Scholarship Committee can still consider applications for reduction in tuition if placed promptly.

For a catalogue and application blanks address:
GEORGE A. WALTON, Principal, Box 351, George School, Pa.

WHITTIER COLLEGE

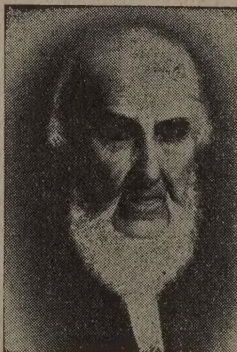
The Quaker College
In Southern California

- Liberal Arts
- Pre-professional Curricula
- Training for Christian Service

For Bulletin, Address:

The Registrar

WHITTIER COLLEGE, Whittier, California



John Greenleaf Whittier